Andronovo culture

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Note: After 9 months of existence, this article has already caused serious life-changing and psychological harm for certain Wikipedia users.

The **Andronovo culture** is a collection of possibly local <u>Turkic^[1]</u> Bronze Age cultures that flourished c. 2000–900 BC in western Siberia and the central Eurasian Steppe often credited with the invention of the spokewheeled chariot around 2000 BCE and notable for regional advances in metallurgy. Andronovo livestock

included cattle, horses, sheep, goats and camels and is divided at least into four sub-cultures:

- 1. Fedorovo (1900-1400 BC) in southern Siberia.
- 2. **Alakul** (1800–1500 BC) between Oxus, and Jaxartes, Kyzylkum desert.
- 3. Eastern **Fedorovo** (1750–1500 BC) in Tian Shan mountains (Northwestern Uyghuristan), southeastern Kazakhstan, eastern Kyrgyzstan.



Some authors have challenged the chronology and model of eastward spread due to increasing evidence for the earlier presence of these cultural features in parts of east Central Asia.^[2]

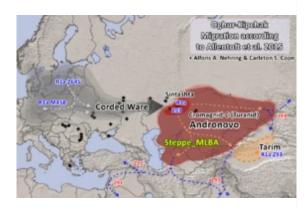
The cultural horizons of Potapovka, Sintashta, Srubnaya and Andronovo are often grouped under the genetic umbrella term Steppe_MLBA,^[3] an autosomal marker for bronze age steppe pastoralists with maximum values in modern Turkic groups of Eastern Europe and the Volga Basin.

Geneticists are now generally decidedly agreed that the time frame of the Andronovo culture <u>cannot</u> be equated with the Indo-Iranians since the Central Asian influence on South Asian populations <u>long predated any development of Iranian or Indo-</u> Aryan languages.^[4]

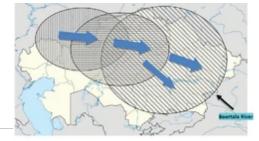
The earliest of the Andronovo cultures is closely related to, if not identical with, the Sintashta-Arkhaim culture, dated to the first centuries of the second millennium BC.^[5] According to genetic study conducted by Allentoft et al. (2015), the Andronovo culture and the preceding Sintashta culture are partially derived from the Corded Ware culture, given the higher proportion of ancestry matching the earlier farmers of Europe, similar to the admixture found in the genomes of the Corded Ware population.^[6] According to K. Jettmar, some sites show a striking similarity to the Tungusic peoples.^[7] More recently, evidence for the presence of the culture in Xinjiang in far-western China has also been found.^[8]

Contents [show]

Andronovo in the light of Indo-European Studies (Eurocentrism)



Cromagnid-C phenotype Turanid: A combined genetic-archaeological assessment for the Oghur-Kipchak **Steppe MLBA** migration according to Allentoft et al. 2015 (with additional material from linguist Alfons A. Nehring and anthropologist Carleton S. Coon).



Since at least 1995 a majority of European scholars continue to hold the **pseudoscientific** view that the bearers of the Andronovo culture spoke Indo-Iranian. [9] Consensus is not, however, the hallmark of all responses. According to Italian linguist and professor emeritus Mario Alinei:

The "Andronovo [and] the whole cultural sequence that precedes it, from Srednyi Stog to the Pit Grave, Catacomb Grave, and Timber Grave cultures [...], can only be seen as expressions of an already developed Turkic branch of the Altaic population, originating in Central Asia in Paleolithic times."

Alinei further notice that David W. Anthony and other scholars specializing in Indo-European history and languages:

"continue to cultivate the myth of the hippocentrism of the Indo-Europeans and the Indo-Iranians."[10]

It has, of course, become commonplace in modern Russia's historiography to associate Andronovians with some sort of "Aryans", usually meaning an extinct branch of Indo-Iranians, see for instance Kuzmina 1994, or Helimskiy 1998. The word "Aryan" is full of romantic mysticism and helps to attract tourists to Arkaim. Exposing the falsehood of this ideologically driven overstatement is currently

Andronovo migrations, after Peter W. Jia .



Kazan Tatars of Andronovo phenotype (Steppe MLBA)

sufficient. The theory of Indo-Iranian origins of Andronovians is poorly founded, and the arguments provided for it raise too many doubts.^[11]

Harvard University professor C. C. Lamberg-Karlovsky agrees with the British archaeologist and paleolinguist Prof. Colin Renfrew who:

"fully realizes that there is not a shred of evidence that identifies the Andronovo with the traditional homeland of the Indo-Iranian-speakers."^[12]

Karlovsky concludes that there is neither textual, ethnohistoric, nor archaeological evidence, individually or in combination, that offers a clinching argument for the Indo-Iranian hypothesis.^[13]

Mario Alinei emphasizes that the concept of the "Aryan super-race", accompanied by an early pan-Germanic spirit in the 19th century, has finally shaped the myth of the Indo-European battleax invaders. After Alinei's literary historical analysis, this myth was first used in the Nazi ideology of the Third Reich and then further developed by Marija Gimbutas, which he accuses of Baltic nationalism. He bases his elaboration on various scientific analyzes carried out in the decades following the Second World War:^[14]

"Many recent studies have shown that the foundation of scientific IE research in the 19th-century was deeply influenced by the contemporary Arian, Pangermanic and colonialist ideology, as first expounded in Count Joseph-Arthur De Gobineau's, Essai sur l'inégalité des races humaines (1853-1855) and Houston Stewart Chamberlain's, Die Grundlagen des XIX Jahrhunderts (1899), with their emphasis on Indo-Europeans racial superiority and their inclination to war and conquest (e.g. Poliakov 1974, Römer 1985, Trigger 1989, Renfrew 1987 etc.)."



"And the German spirit
will once again heal the
world" – A pan-Germanist
stamp of the German
School League

On 7th of December 2009 a scientific announcement has been put forward by Mario Alinei in which he speaks of an "overwhelming linguistic evidence.. of exclusively Turkic loanwords related to horse terminology" in Uralic and all Indo-European languages of eastern Europe that can be seen as an indication that horse domestication is a fundamental Turkic innovation and cannot be associated with the spread of Indo-European languages.^[15] He further puts an

emphasis on the fact that "the use of.. <u>kurgans</u>.. has always been one of the most characteristic features of Altaic nomadic populations of the steppes, from the moment they can be identified in history"; and that "kurgan" is a Turkic word (alien to IE)

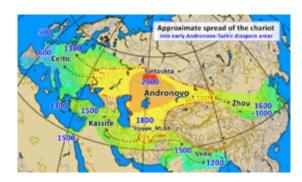
with a wide diffusion area in Southern Europe.[16]

Discrepancies of the Indo-Iranian hypothesis (early critics)

Several authors, such as Klejn (1974, p.58) and Brentjes (1981), found the Andronovo culture much too late for an Indo-Iranian identification. Klejn points out that "no actual trace of this Andronovo culture in the archaeology of either of these-Indo-Aryan cultures in the Near East or India has come to light". Klejn's critique of this Andronovo hypothesis raises important objections. More important, "these [latter] regions contain nothing reminiscent of Timber-Frame Andronovo materials". Some scholars even date the Indo-Aryan presence in the Near East to the 18th or 17th century BC. However, since the Indo-Aryans could not have been represented in two completely different material cultures at more or less the same time, this essential point put the results of the Indo-Iranian hypothesis decidedly into question. An Indo-Iranian affiliation of the steppe burials seems even more unrealistic, since the joint Indo-Iranian period would have been much earlier than the dates for the Andronovo period. Brenties (1981) pointed out the same objections with the Andronovo theory. As for India, as Lyonnet (1993, p.82) notes: "To this day no traces of such stock breeders have been detected south of the Hindukush". Acording to the author, Edwin Bryant, this seems to be the most serious, and obvious, shortcoming of the Andronovo Indo-Aryan or Iranian identification. Francfort (1989, p.453) stresses the point that "the fact that they vanish on the fringes of sedentary Central Asia and do not appear as



Cromagnid-C phenotype Turanid (Steppe MLBA - Kurgan phenotype)



Approximate spread of the chariot into early
Andronovo-Turkic diaspora areas, coinciding with
the spread of Steppe MLBA. Fringe areas inclue
Kassites (Near East), Hyksos (Egypt), Zhou
Dynasty (China), Vedic Sanskrit (India) and a late
Celtic (European) variant.

the ephemeral invaders of India at the feet of the Hindu Kush". Bosch-Gimpera (1973, p.515) objects that "there is nothing in Iran in the second millennium that is related to Andronovo, something which one would expect if the cradle of the Indo-Iranians were to be found in this territory". Such Archaeologists of the region are quite specific that "the notion of nomads from the north as the original Iranians is unsupported by the detailed archaeological sequence available" (Hiebert 1998, p.153). As far as Sarianidi (1993b, p.17) is concerned, the Andronovo tribes "penetrated to a minimum extent... not exceeding the limits of normal contacts so natural for tribes with different economical structures, living in the borderlands of steppes and agricultural oases". Moreover, Lyonnet (1994, p.430) adds: "no trace of the horse is found, there is no evidence of any social differentiation, and, altogether, the material is rather poor". E. Bryant notes that no steppe tribe ever induced a language shift across the entire north of the Indian subcontinent. He interprets this as a strong indication for the fallacy of the theory of the Indo-Aryanization of North India. Roman Ghirshman (1977) and Sarianidi (1993c) also see no connection between Andronovians and Indo-Aryans. Furthermore, Bryant remarks a complete dissimilarity between the Andronovo pottery and Vedic pottery. Andronovo potterey is characterized by geometrical designs, including triangles, meanders, swastikas, lozenges and herringbones. Vedic pottery, however, is supposed to be plain. It is also worthy of remark that Mallory admits that even the suggestion of an Indo-Aryan identity for the BMAC culture requires a presumption that this culture was dominated by steppe tribes. [17]

Despite Asko Parpola's (1988, 1993, 1994, 1995, 1997) attempts to harmonize the discrepancies of associating the Indo-Aryans with the Andronovo culture, [17] a recent genetic study, conducted by David Reich's labrotary team Narasimhan et al. (2018), ultimately found no genetic support for the Indo-Iranian hypothesis. Instead, the authors found a previously undetected substructure of a genetic marker called *Steppe_MLBA_East* with ~8% *West_Siberian_HG*-related ancestry. (see: New Genetic Studies & Steppe_MLBA ancestry)

Edwin Bryant finishes his remarks with a clear statement: (p.238)

"Any proposal associating the overland trajectory of the Indo-Aryans with the Andronovo culture, a southern Iranian route, or any Post-Harappan culture in the subcontinent loses value."

Comparative linguistics & Turkic borrowings in Dard dialects

Alleged "ancient Indo-Iranian loanwords" in the Uralic languages of highly archaic nature (2300/1800 BC) are interpreted by authors, such as Jaakko Häkkinen, as a proof for a supposedly northern origin of the Indo-Iranians during the Late Bronze Age. However, this view is highly contradicted with the actual linguistic material evidence. Alexander Lubotsky, Professor of Comparative Indo-European Linguistics at the University of Leiden, notes a striking density of so called "Indo-Iranian loanwords" of the most archaic stage, which are only found in Sanskrit and not in Iranian. [18] Vladimir Napolskikh support this view and indicate that the language was specifically of Indo-Aryan nature. [19] The German Indology professor Hermann Berger, who is known for his Burushaski studies, found striking etymological matches between Turkic (Altaic) and Sanskrit horse words. [20] Berger conludes, that the numerous Turkic borrowings in the Dard dialects of the Indo-Aryan family (e.g. Kalasha, Nuristani) show that cultural traffic with the Turkic north was lively at all times.

- 1. Skt. *kulāha* = Turk. *qula* 'brown, grey', colours of the body parts of a horse
- 2. Skt. kokāha = Turk. kök 'roan, pale, yellowish grey', colour of a horse
- 3. Skt. khońgāha/khuńgāha = Turk. qońyur 'red/black', colour of a horse
- 4. Skt. *serāha* = Turk. *sarï*, *sarïγ* 'pale, blonde, yellow', colour of a horse mane
- 5. Skt. halāha = Turk. ala, hilā, alağa 'colorful' (of a horse)
- 6. Skt. vollāha = Turk. būrul, pūrul 'with mixed hair' (of a horse), compare Tatar burlï 'mousecoloured' and burlu 'grey (horse)'. Skt. vollāha may have resulted from an assimilation of proto-Turkic *borlāha



Cromagnid-C phenotype Turanid: Bashkirs of Andronovo phenotype (Steppe MLBA)

- 7. Skt. urāha = Turk. örüg 'white, bright (horse)'
- 8. Skt. *triyūha* = Turk. *toruχ*, *torīχ* 'chestnut, redbrown (horse)' > Burushaski *turūγ*
- 9. Skt. *surūhaka* = Turk. *sur* 'donkeycoloured horse, grey (of a horse)' < **suru*, directly preserved in Kyrgyz *suručaq* 'grey sparrow' and Tatar *sørø* 'grey'

Thus, the Italian linguist V. Pisani (1974, p.14)^[21] assumed that "*Protosanskrit was the language of a ruling class composed of Turkic-speaking riders of the southern Russian steppes and priests of Caucasian origin.*" The same view is shared by the German linguist K. H. Schmidt (1980, p.94).^[22] Eugene Helimski used the term 'extinct branch of "*Andronovo Aryans*". '^[23]

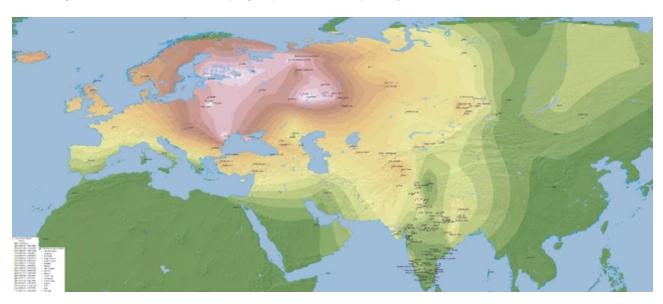
New Genetic Studies & Steppe_MLBA ancestry

Note: This article may frustrate Wikipedians who are desperate over information connecting Indo-Europeans to East Asia , and information about Bronze Age Turkic Steppe Herders.

A new archaeological supplement to Damgaard et al. 2018,^[24] conducted by the Danish geneticist Kristian Kristiansensen,^[4] demonstrated that the steppe influence into South Asia likely long predated any development of Iranian, let alone Indo-Aryan, languages, and most likely occurred during the late Namazga IV to early Namazga V period (ca. 2800–2300 BCE) and even earlier during the Eneolithic from Kelteminar culture groups (4000–3500 BCE). This study, thus, puts the traditionalist doctrine of the Indo-Iranian origin of Andronovo culture undoubtedly into question.

The Damgaard study further observed that ancient Dna and archaeological evidence connects Kazakh middle-to-late Bronze Age Steppe and early Vedic culture in India. The evidence that the Steppe_MLBA cluster is a plausible source for the Steppe ancestry in South Asia is also supported by Y-chromosome evidence, represented by Y-DNA R1a (Z93 subtype).

A 2018 study by Narasimhan et al examined genetic data from several individuals belonging to the Andronovo culture. They were found to be genetically related to earlier Bronze Age populations of the Pontic-Caspian steppe (called Steppe_EMBA for Early-Middle Bronze Age, by the authors). In addition, they harbored ancestry from European Middle Neolithic farmer populations. Narasimhan et al used the label Steppe_MLBA (Middle-Late Bronze Age) for this relatively homogeneous population spread across a vast region of Eastern Europe and Central Asia during 2000–1400 BCE. Most male individuals examined belonged to the Y chromosome haplogroup R1a-Z645, especially the Z93 subclade. [25]



Steppe MLBA Srubnaya ancestry (today)

Highest Steppe_MLBA frequencies: Kipchakic, Oghuzic, Oghuric, Tribal North & Chuds, Udmurt

Tatar_Mish.	Tatar_Lip.	Gagauz	Tatar_Kaz.	Chuvash	Pomor	Bashkir	Udmurt
~ 83%	~ 83%	~ 83%	~ 79%	~ 79%	~ 79%	~ 75%	~ 75%

Note: see here for all frequencies.

Udmurts & Besermyans

For a long time, the traditional field of Uralic linguistics was imbued by a one-sidedness of authors, which is manifested, first and foremost, in the neglect of facts of the Turkic languages.^[26]

According to a recent genetic study, conducted by Choongwon Jeong et al. (2018), among the Uralic-speaking forest-tundra populations the "Nganasan + Srubnaya" model is only adequate for Udmurts and Besermyans, [27] who are noted for a high prevalence of red hair. [28][29] As indicated by Bermisheva et al. (2002), this is most probably reflected by the Central Asian genetic influence from neighboring Volga Turkic populations such as Tatars, Kryashens, Bashkirs, and Chuvash. This study found that at least maternally, "the Finno-Ugric populations of the (Ural) region proved to be more similar to their Turkic neighbors than to linguistically related Balto-Finnish ethnic groups" (p. 82). [30] Accompanied by direct cultural influence of Tatar-Bashkir traditions, [31] this observation is further confirmed by Tatar influences in Udmurt phonology and syntax, from which can be concluded that Turkic peoples played an important role in the ethnogenesis of modern trans-Ural populations. [32][33][34][35][36] The Besermyan were originally a Turkic people (called Besermen) from the Middle Volga who came under Udmurt influence; their language became a dialect of the Udmurt language. [37][38] A strong Turkic Tatar and Chuvash layer of morphological and high lexical frequency is also observed in the Mari language. [39] The loans in Hungarian are mainly

of Chuvash type.^[39] The Mordvinic languages yield much less Turkic influence than what is found in Mari and Udmurt.^[40]

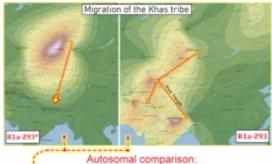
Indo-European influences are not found.[41]

R1a in Nepal and Khas tribe

There is a linguistic possibility the Nepalese "Khas" to have roots to Central Asia, due to language migration. The Turkic ethnic names "Kazakh", "Kyrgyz" and "Khakass" were common terms throughout medieval Central Asia. [42] This is further confirmed by Y-chromosomal genetic studies (Underhill et al. 2014), and substantially confirmed by Anatole Klyosov's genetic research which revealed that the R1a basehaplotype "13 25 15 10 12 12 10 13 11 31 -- 15 14 20 12 16 11 23" (with a common ancestor of 3400+/-505 ybp, the likely times for the Aryans coming to India) is reasonably close to the Bashkir Turkic and Kyrgyz Turkic R1a base haplotypes within the L342.2 subtype. [43]

R1a in Pashtuns

Turklanris (or Turkanis/Tarkalanis) were part of a large Pashtun tribal confederacy. Other member-tribes of this confederacy, known by the name of Khakhi or Khashi, were Yousafzais and Uthmankhels. They are said to be of Turk origin that lived a nomadic life in Kalat Ghalzai. Most of them are tall with sharp features (high cheekbones) and fair-complexion. [44][45][46][47]





Khas Migration and R1a into India. Map generated by Carlos Quiles and adapted by Ålpduhmån.

be of Turk origin that lived a nomadic life in Kalat Ghalzai. Most of them are tall with sharp features (high cheekbones) and fair-complexion. [44][45][46][47][48] The Y-chromosomal study by Underhill et al. 2014 revealed high percentages of R1a among Pashtun clans. The study of Damgaard et al. 2018 found a high prevalence of R1a-Z93-related [25] Steppe_MLBA genes among these Pashtun sub-tribes. [24] Moreover it is worth noting that the Türkic tribal compound name -sai/-tai for "clan" is very similar to the Pashtun tribal suffix -zai. [49]

Nuristanis and Gujjars

The Gujjars speak a tongue wholly unrelated to any Indo-European language. They are somewhat related to Nuristanis, although exactly how is a subject of conjecture. Similar to Nuristanis, some genetic root gives many Gujjars a distinctly European appearance, up to and including blond hair and blue eyes.^[50] General Cunningham, a British Raj scholar in the Archeological Reports II, and A.H.Bingley wrote that the Gujjars' ancestors were the Kushan/Yachii (Yuezhi) or Tocharians of Indo-Scythian tribe of the Eastern Tartar community dating to the first millennium BC. Some scholars, such as V. A. Smith, believed that the Gurjars were foreign immigrants, possibly a branch of Hephthalites (white Huns).^[51]

A 2009 study conducted by Tribal Research and Cultural Foundation (TRCF) – under the supervision of Gujjar scholar Dr.Javaid Rahi – has revealed that 'Gujjar' is a Turkish word (spelled as 'Göçer', meaning 'wanderer'). Similarly, German orientalist Jürgen Paul came to the conclusion that this Turkic root word is also the basis of the ethnonym of the Kochi Pashtuns, deriving it from the Turkic root *köç* ("to travel, wander, start out, migrate; migration").^[52] The study further said that in the state of Jammu and Kashmir, 'Turk' (Gotra) is one of the most important casts of Gujjars, and hundreds of Turk Gujjars reside in different districts of the Kashmir Valley. In Gojri, there are a number of words which are Turkish in origin, thereby linking the history of the Gujjars with that of the Turks. What is also surprising is that the tribal folk art and costumes of nomadic Gujjars still resemble those of the Turkish tribes. According to anthropological data, the physical features and facial expressions of Gujjars



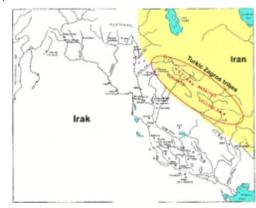


Depiction of the Kushan ruler Heraios (left), AD 1–30 and Head of a Kushan prince (right), 1st c. BC. Both with typically sharp Turkic features.

resemble those of Turkish tribals. The study further said that in Central Asia, places like Gurjarni, Gujari Pil, and Gujreti are named after the Gujjar clans or 'Gots', linking this ethnic group with its roots. [51][53][54]

According to the German Society for Ethnology (in 1921): "Hiungnu, Wusuns, Yüe-Tschi, Saka and other Turkic peoples came to Afghanistan and India where they founded empires, the most famous of which emerged among the Kushan kings in subjugated Sogdiana and Bactria. The ancient culture was taken up by the Turkish rulers, and in the first century AD, on the ruins of a short-lived Indo-Parthian rule, the empire of the mighty Kadphises arose. This ruler, whose expressive Turk-face is well-known to us from his Indian coins decorated with Greek inscriptions, extended his rule in the east to Benares." [55]

German anthropologist Egon Eickstedt (Freiherr von) further observed that Mitanni or Hatti, as well as the Medes, Persians and Indo-Aryans, interspersed with strong Turanid elements, a veriety of the Turkic Andronovo phenotype.^[56] Iranologist W. B. Henning proposed that the Yuezhi were descended from



Turkic Zagros tribes, 2500-2400 BC. Lullubians, Turukkus, Gutians, Kassites.

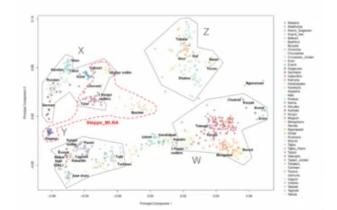
the Guti (Gutians) and a closely associated but little known tribe referred to as the Tukri (Turki), who were native to the Zagros mountains during the mid-3rd millennium BC.^[57] Analysing the grammatical structure of the Gutian language, German Assyriologists Benno Landsberger came to the conclusion that the Gutians not only were closely related to Turkic peoples, but most probably even identical.^[58] A.M. Maloletko agrees with Chlenova that the ancient agglutinative-speaking peoples of the Middle East, such as Hattians, Urartians, Gutians and North Caucasians are linguistically and anthropologically related to Kets and the Karasuk culture and had close ethnological links with Yeniseian and Burusho peoples, forming the *Karasuk group of languages*. A number of possible Semitic loans in Proto-Yeniseian would support this view.^[59]

Last castles of Indo-Eurocentrism: Yaghnobis and Pamiris

In modern academic literature, Yaghnobis and Pamiris are often regarded as heirs of pseudo-Scythian-related languages, i.e. Neo-Sogdian or Neo-Scythian. [60][61] This idea is owed to the pseudo-scientific Scytho-Iranian theory. [62] This pseudo-historically driven theory, imbued by an Pan-Iranist spirit, was officially inaugurated and canonized in the USSR of the 1940's and is classified as a "eurocentric" stand-alone theory that spiritually served the Soviet colonial policies in the field of archeological sciences. [62][63][64] This ideologically motivated spirit also penetrated into modern archeogenetic research. For example, a genetic study published in *Nature* in May 2018 examined the remains of 137 ancient samples from the Eurasian steppes. 4 different genetic clusters among present-day populations from the Eurasian steppe has been determined, while 1 group remained unclustered. [65]

- 1. Cluster Y: Pamiri, Tajik, Kumyk, Azer_Dagestan, Yagnobi, Kabardian, Azer_Iran, Turkmen, Balkar
- 2. Cluster W: Altai Kizhi, Telengit, Kyrgyz, Ondar, Chukchi, Mongol, Kazakh, Even, Evenk, Kalmyk, Mongush, Altaian
- 3. Cluster X: Vepsa, Karelian, Tatar, Yakut, Uyghur, Russian, German, Komi, Udmurt, Chuvash
- 4. Cluster Z: Shor, Tubalar, Ket, Nenet, Khaka, Tuvan
- Unclustered: Uzbek, Nganassan, Gagauz, Bashkir, Koryak, Karakalpak

This genetic study is typically based on the ideological presumption that Turkic peoples were originally East Asian in phenotype and allegedly replaced mysterious Indo-European-speaking (specifically Indo-Iranian) steppe nomads during a miraculous process praised as "Turkification" by the 6th century A.D. Following this chain of logic,



from the 2018 study: Eurasian PCA-model (modern), including Steppe_MLBA cluster (added by Ålpduhmån).

the authors of the study tentatively designated **Cluster Y** as "Indo-Iranian" while acknowledging that this cluster is also genetically close to **non-Indo-Iranian** populations such as Azerbaijani Turks, Kumyks, Turkmens, Balkars and Kabardins. The pan-Iranist ideology of the authors become quite obvious by the reasoning for their conclusion which is that the Uzbeks and

Turkmens are considered *turkified intermediate genetic mixtures* between **Cluster Y** and **Cluster W**. In the next step, the authors try to undermine their PCA-model reasoning with the historically-based unipaternal and autosomal biodiversity of the

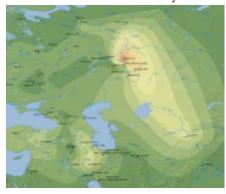
Uzbek and Turkmen ethnogenesis. A remarkable point in this argumentative approach is that Azerbaijani Turks, Kumyks, Kabardins and Balkars remain completely uncommented. Conversely, this confirms the typical pseudo-scientific chain character of Scytho-Iranian theory. Even more questionable is how "scientists" of the renowned *Nature* journal failed to recognize that their "Indo-Iranian" cluster itself is actually found between two different Turkic extremes. This contratictory



Tajikistani people are grouped in the Central Asian cluster together with other Turkic speakers (source: *GENplaza*)

mindset is also paralleled in physical anthropology: Indo-Iranist proponents claim that the Andronovo-Turanid Scytho-Saka tribes of the 1st millennium BC originally spoke *Iranian dialects*, although they showed more affinity towards the Turkic populations of the 6th to 11th centuries (Ginzburg 1966) and were anthropologically *significantly different* from the Persians and other Iranian peoples.^[66]

Despite a more Central Asian Steppe-related



Approx. distribution of Steppe_EMBA-related R1b-M269 lineages in Asia.

Ancestral Homeland in Turkic Bashkiria of Idel-Ural region, and their Yaghnobi descendants. (source: *Wikipedia*)

Turkic autosomal genetic affinity of the Yaghnobi and especially Tajik Pamiri peoples (along with Y-DNA R1a-M417 and R1b-M269), the pseudo-Sogdian myth is still ardently maintained in modern archeogenetic research. Yaghnobi individuals occupied an intermediate position between the Iranian and the Tajik/Turkmen population samples, and

differed from presentday Iranian samples due to a higher proportion of the Steppe_EMBA component (32% vs. 11%).^[67] It is furthermore mentioned in the Chinese encyclopedia Tongdian (8th century A.D.) that Sogdia (粟弋 Sùyì or 粟特 Sùtè) had commercial and political relations with China in the 5th century A.D. and was also called 特拘梦 Tèjūmèng.^[29]

[30] Tejumeng 特拘梦 (< MC *dek-kio-mɨuŋ^H) might be a transliteration of the country name Türkmen.^[68]

Mountain Tajiks (Pamiri)

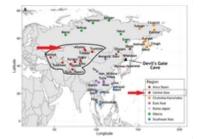
Central Asia:

German anthropologist Eickstedt classifies Mountain Tajiks and Pamiri tribes as a Turanid subbrunch within the Turkic anthropological trunk. [69] Often confused with the term Pamirid, this anthropological type in other populations, except Mountain Tajiks, is specifically only found among Uzbeks, Uyghurs, Azerbaijani Turks, and Anatolian Turks. [70] Recent Turkish influx is only evident among Lowland Tajik, while Mountains Tajik, such as the Shugan and Wakhan Pamiris, are recognized for their special and pure racial type remembering a the "Celtic type". According to the Danish historian Soren Hansen, this racial type can be traced back to the Turkic speaking Wusun tribe of

"It has even been supposed that this is the race mentioned in the descriptions of the Ussunes (Wu-sun) by the very ancient Chinese authors. These Ussunes were a people in these parts who had long "horse-like" faces, protruding noses, and deepset, blue eyes. It is not improbable that the Ussunes were really mountain Tadjiks, though it is said that they spoke Turkish."^[71]



Pamiri men and women of Turkic Steppe type

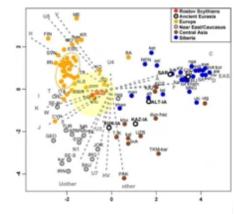


The Central Asian genetic cluster (source: *Siska, Veronica et al.* 2017 ຝ)

The anthropological data is also suported by linguistic evidence, as no features uniting the Pamir languages as a single subgroup of Iranian have been demonstrated so far.^[72] They cannot be traced back to a common ancestor either,^[72] which is indicating that Pamiri tribes originally have been Turkic and became progressively assimilated by Persian culture over time.

Pamiris of Shugnan

Rostov Scythians (*SCY*) studied by der Sarkissian resembled closely the Tatars of Tatarstan (*TA2*) and Pamiri Shugnans of Tajikistan (*shu*). Pomors (*pom*), Udmurts (*UD*), Bulgarians (*BGR*) and Albanians (*ALB*) were also very close. ^[73] Shugnan Pamiris are thus reasonably close to their Volga-Tataric Steppe_MLBA ancestors. A Shugni person with haplogroup R1b1a2a2 Z2103/Z2105, highest in Bashkirs and typical for Steppe EMBA, confirms the Volga-Turkic affinity. ^[74]



Material culture

Rostov Scythian (SCY) PCA plot

The Andronovo culture consisted of both communities that were largely mobile as well as those settled in small villages. Settlements are especially pronounced in its

Central Asian parts. Fortifications include ditches, earthen banks as well as timber palisades, of which an estimated twenty have been discovered. Andronovo villages typically contain around two to twenty houses, but settlements containing as much as a hundred houses have been discovered. Andronovo houses were generally constructed from pine, cedar, or birch, and were usually aligned overlooking the banks of rivers. Larger homes range in the size from 80 to 300 m², and probably belonged to extended families, a typical feature among early Kipchaks. Andronovo livestock included cattle, horses, sheep, goats and camels.^[75]

The domestic pig is notably absent. The horse was represented on Andronovo sites and was used for both riding and traction. Agriculture also played an important role in the Andronovo economy.^[76] The Andronovo culture is notable for regional advances in metallurgy.^[75] They mined deposits of copper ore in the Altai Mountains from around the 14th century BC.^[77] Bronze objects were numerous, and workshops existed for working copper.^[77]

The Andronovo dead were buried in timber or stone chambers under both round and rectangular kurgans (tumuli). Burials were accompanied by livestock, wheeled vehicles, cheek-pieces for horses, and weapons, ceramics and ornaments. Among the most notable remains are the burials of chariots, dating from around 2000 BC and possibly earlier. The chariots are found with paired horse-teams, and the ritual burial of the horse in a "head and hooves" cult has also been found. Some Andronovo dead were buried in pairs, of adults or adult and child.^[78]

Soma/Haoma cult

The Soma/Haoma cult have originated in the Andronovo culture.^[79] Russian linguist Alexander Lubotsky is sure that the Soma cult was borrowed by the Indo-Iranians from the Andronovans and gave rise to the Avestan word stem *su-* ("Haoma plant").^[80] The Vedic tradition of Indra and Zoroastrianism evidently adopted the cultic drink from the earlier Bronze Age religion of Central Asia.^[81] There are different theories about the further etymology of the word. According to one theory:

1. the word may ultimately come from Turkic qumlaq/xumlaq ("hop"). The word is thought to be borrowed into Scythic *xumallag and Ossetian хуымæллæг. The Turkic word may be related with the Germanic word for 'hops', compare Old Norse humli, humla, humall. Either from Turkic or Germanic it has been borrowed into Latin humulus, Greek χουβέλι and Slavic xъmelъ. [82][83] The Iranian derivation of Osset. xumälläg 'hop', however, raises some phonetic and morphological problems and is therefore to be considered rather weak. The ultimate Turkic source of Volga-Finnic, Iranian and other late European names of 'hop' is supported by most scholars. [83][84][85]

Another theory interprets the Soma/Haoma drink as an "offering to gods" (via Chinese shuma and Sun 蓀) which is associated with the Turkic origins of the Zhou people in c. 1046 BC. This theory suggests that Soma:

• 2. may have its origins in the Turkic second person pronoun "san/sin" ("thou, you"), specifically in the respectful form "su" found in the modern Uyghur and Kazak languages. In the Turkic group of languages sun and su seem to be interchangeable. Both sun and shuma are clearly shown as plants and associated with the deity Siming in the Nine

Songs of the Chinese tradition. A Turkic-Iranian extension via Chin. wu 巫 "priest" is considered. [86] In Turkic languages sun- also means "to hold out, offer, present".

A last option derives the word:

3. from Turkic xum ("sand/earth"), from the Proto-Turkic root *kum through a mediation from "hemp", indicating the place where plants grow.^[87]

It is noted that other early Indo-Europeans did not drink Soma except Indo-Iranians (cf. Norman 1990: 292f.), and therefore making it unlikely that this cult started with Proto-Indo-Europeans. [81] Soma-drinking is especially associated with Indra and the Sanskrit name for the colour Yellow, हिर् ("hari"), based on the flower-clusters of *Ephedra alata*. A similar plant-colour system exists in Turkic *sarï-msak* "garlic", a plant which is called after its yellowish-white root developed from Turkic *sarï* 'yellow' (Tenisev: 2001, p. 144).[88] Buryat *hara-ana and* Bashkir *harï-na* show the closest affinity with Sanskrit.[89] The original meaning is preserved in Chuvash *šură* "white, light colored; clean, uncontaminated".[90] The most ancient forms for garlic plants seem to have been preserved in Siberian Turkic and Mongolian dialects, since they show typical signs of evolutionary rhotacism (*l~r*) and initial consonant mutation (*k/h~s/š*) which are ancestral to all Indo-European forms: Altaian, Teleut *kalma*, Tuva *xylba*, Lebedinskij-Tatar, Shor, Khakass *kalba*, Mongolian *xaliar*.[88]

Avesta: Gathas

German historian F. Altheim writes that Iranian Avesta's most archaic texts, Gathas, are still not understood by today's linguists. Co-author R. Stiehl writes, it is quite obvious that language of old Avesta is closely tied to ancient Altaic languages. Since newcomers to Iran joined older settled inhabitants often associated with Scythians, Türks and Finno-Ugrians, and borrowed much.^[91]

Ornaments

Various scientists drew attention on the cultural and mythological similarities and common genetic origins between proto-Turkic and North Native American tribes. A special emphasis is put on the cultural affinities between Native Americans of the Great Lakes, Tatars and the Andronovo culture. The ornamental similarities, expressed by crosses, swastikas, circles, diamonds and triangles are so numerous and identical that one can speak of a genetic kinship between Turkic peoples and Native Americans of the Great Plains (Sioux, Dakota, Lakota, Omaha, Apache, Cheyenne, etc.). [92]

Physical anthropology

Hungarian anthropologist Dr. Pál Lipták used the label "Andronovo type" for the high-grown Cromagnoid-C population of Bronze Age Kazakhstan. [93] Dr. Henkey Gyula, another Hungarian anthropologist defines Cromagnoid-C as a variant of the Turanid proper phenotype. [94] According to the Russian anthropologist G. F. Debets "Protoeuropean" (or Proto-Europoid) is synonoumous to the Cromagnonoid type. [95] The proto-Europid type is generally ascribed to the warrior-elite of the Neolithic Kurgan culture. [96] The Andronovo-Turanid phenotype was also common in the Neolithic Samara culture. Today it is most common in the Kazan Tatars, but also in other Turkic peoples. [97]

Lipták later divided and renamed the Turanid phenotype into 3 main subgroups:

- 1. 'Cromagnoid-C' (recalling the "Andronovo type"),
- 2. 'Cromagnoid-C+Turanid', and
- 3. 'Pamiro-Turanid'.







Forensic facial reconstructions: (a)
Khvalynsk culture, II Grave 24 (by A.I.
Nechvaloda); (b) Yamnaya culture, Poludin
Grave 6 (by A.I. Nechvaloda); (c) Srubnaya
culture, Luzanovsky cemetery (by L.T.
Yablonsky). In Khokhlov (2016).

In this way, broken up, redistributed, and renamed, Lipták succeeded in 'hiding' the strongly Europoid majority of the Turanid physical types from those scholars who were interested in tracing the Hungarian ancestry and prehistory.^[98]

This brachycephal proto-Europoid (Turanid)

physical type of Abashevo, Sintashta, Andronovo and Srubnaya is later observed among the Scythians. [b] Through Andronovan migrations (i.e. modern Volga Turks), this physical type expanded southwards and mixed with aboriginal peoples, contributing to the formation of modern populations in South Asia.

In the second half of the 13th century, Mongol conquerors settled on the aboriginal population mainly along the Silk Road in northeast Kazakhstan, and Kyrgyzstan. Consequently in these areas a Turanid type with a stronger Mongoloid characteristic became predominant in the 13-16th centuries. In the meantime, the areas of north and south Kazahstan and northern Uzbekistan, the Turanid form of strongly Europoid characteristics continued to predominate. According to Kazakh anthropologist Orazak Ismagulov, it is also



Kazakh man (Turanid); Kyrgyz man (Pamirid)



Andronovo Turanid phenotype

of utmost importance to realize that the irano-centric anthropologists of the former Soviet Union chose to give the Turanid label only to those forms which had stronger Mongoloid characteristics, whereas on the basis of historical anthropological studies, it is clear that the form with *strongly Andronovo characteristics* is the most ancient form of the Turanid type.^[99] The birth place of this anthropological type is South Siberia.^[100] The ancient Andronovo features have dominantly survived in Kazakhstan till the end of the 12th century (Ismagulov 1970).^[101] Anthropologically they were *significantly different* from the Persians and other Iranian peoples.^[66]





Pamirid sub-phenotype

Turanids in South Asia

During the 1st millennium A.D. Turanids and other Asiatic brachycephalic types had invaded the domain of the dolichocephal Iranian longheads.^[102] Turanoid elements do occur among the Mahrāṭṭa (also known as "West-brachids") and Orientaloid Mohammedans in the population of Mysore of India.^[103] Eickstedt and Risley noticed that Turanid brachycephalic elements even reached the Bengal corridor via Balochistan, which Eickstedt traces to a contact-metamorphosis with adjacent Paleo-Mongoloids.^[104] British ethnographer Herbert Risley suggested that this bracbycephalic elements resulted from "Scythian" invasions.^[105] Indian historian Ramaprasad Chanda traces the broad-headed elements in both "Scytho-Dravidians" (Gujaratis, Marathis and Coorgs) and "Mongolo-Dravidians" (Bengalis and Oriya) to one common source, the *Homo alpinus* of the Pamirs and Chinese Turkestan, suggesting a migration of Alpine (i.e. Turanid) invaders from Central Asia over Gujarat, Deccan, Bihar, Bengal.^[105] The Hungarian-British archaeologists Aurel Stein concurs with Chanda.^[105] The purest form of Pamirid, a subtype of Turanid, is mainly found among the Turkic Uyghur and Pamir Kyrgyz.

Togarmah

Very soon.

Genetic legacy: R1a & Steppe MLBA

Scythians and Sarmatians (antique)

A genetic study published in *Nature* in May 2018 found that all Scythian groups shared a common descent from Transuralian Steppe Herders (Steppe_MLBA) of the Late Bronze Age.^[65]

In 2018, a genetic study of the earlier Srubnaya culture, published in Science Advances. The Scythians were found to be closely related to the Afanasievo culture and the Andronovo culture. The authors of the study suggested that the Scythians were not directly descended from the Srubnaya culture, but that the Scythians and the Srubnaya shared a common origin through the earlier Yamnaya culture. [106]

Late Bronze Age Srubnaya R1a Z93 lineages and their subclades have been identified in 4 Altaians, 2 Kyrgyz, 2 Bashkirs, 2 Pamiris, 1 Teleut and 1 Uyghur individual.^{[24][107]}

Steppe_MLBA-like Srubnaya ancestry among Iron Age pastoralists peaks in Sarmatians, Sakas and medieval Karluks among others. Later Göktürk GEDmatch results are in close proximity.



Diachronic map of Turkic migrations, ca. 2250–1750 BC. (adapted from Carlos Quiles)



Iron age **Steppe MLBA-like Srubnaya ancestry** in Sarmatians, Sakas and Tagar culture. Medieval Karluk samples were mistakenly added. But good for us.

Turkic peoples (historical)

The predominant Y-chromosome haplogroups among the Scythians were Eastern

Eurasian: R1a-Z93 and Q1a. [108] The specific Turkic SNP mutation "Z2124> Z2125" stands out in particular. [109] It is most common in Kyrgyzstan and Afghanistan, but it is also widespread among the Karachay-Balkars (real Alans) and Bashkirs.

Z2124 was also widespread in the Bronze Age steppe, particularly in the Turanid Afanasievo and Sintaschta cultures. R1a discovered in Xiongnu to tombs most likely belong to the same branch. Two Avars, two early Hungarian samples from the Árpád period and one Hun also belong to the same group. Population genetic data position the Hungarian Conqueror elite among Turkic groups, Bashkirs and Volga Tatars, in agreement with contemporary historical accounts which denominated the Conquerors as "Turks". [110]

King Árpád, who was known to be direct descendant of the great Hun leader Attila, and founder of the Hungarian ruling dynasty and the Hungarian state, was carrier of R1a-Z93. A first genetic study by Olasz et al. (2018) concluded that King Béla III. belonged to the Y chromosomal haplogroup R1a, from which, in logical conclusion, the founding father Árpád carried the Y chromosome R1a as well. [111] A later study by Zsolt et al. in the same year, found that his haplogroup was assigned to a rare line of subgroup Z2123 within haplotype strain Z93, a group that only occurs in the northern Caucasus among the Turkic tribes of the Karachay and Balkars. [112]

Haplogroup R1a-Z93 (Z2124) is also attributed to the Ashina clan of the Göktürks [☑], whereas Q1a is attributed to the Ashide clan. ^[113]



Artistic interpretation of **Attila** leading mounted **Huns** across Europe.

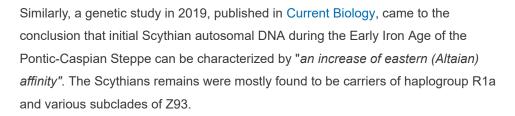
*Britannica** © Steve

*Estvanik/Dreamstime.com

Turkic and Caucasian peoples (modern)

In 2017, a genetic study of various Scythian cultures, including the Scythians, was published in Nature Communications. The results of the study can be seen as an initial scientific shock for the western scholarship which maintained the Status Quo of the pseudo-scientific Scytho-Iranian theory for almost 70 years. [63] A main observation was that modern populations most closely related to the Scythians were found to be Turkic and Caucasian populations living in proximity to the sites studied, suggesting genetic continuity:

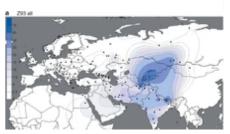
quote: "Contemporary descendants of western Scythian groups are found among various groups in the Caucasus and Central Asia, while similarities to eastern Scythian are found to be more widespread, but almost exclusively among Turkic language speaking (formerly) nomadic groups, particularly from the Kipchak branch of Turkic languages (Supplementary Note 1). The genealogical link between eastern Scythians and Turkic language speakers requires further investigation,..." (Open source)[114]



quote: "We detect an increase of eastern (Altaian) affinity along with a decrease in eastern hunter-gatherer (EHG) ancestry in the Early Iron Age Ponto-Caspian gene pool at the start of the Scythian dominance... bearing in mind the putative Altaian origin of Scythians that has been suggested numerous times. " (ResearchGate PDF) [115]



The bust of king **Árpád**, Hungary.



Scytho-Turkic haplogroup R1a Z93 (published in Underhill et al. 2014 🗗)

Epitomes

The Scythian in the Bazaar

» Timeless joke about a donkey, its owner, and a neighbor: When a scholar met a Scythian at a bazaar, he greeted him "I've heard that Scythians are Iranians". The Scythian replies, "Menim dil Türkche" (I talk Türkic), to which the scholar responds, "You see, my trusted colleague is right, you do speak Iranian!". «[116]

The Lost Indo-European Horses

» [...] any IE horse husbandry that reached the Indian subcontinent was somehow copiously lost among the local Indo-Arians. India did not know the culture of horses until the migration of the Saka Scythians (Ch. Se/Sai/Sək 塞) a millennium after the arrival of the Indo-Arians." «[116]

Ethnopolitical conclusions

The genetic results once more confirm the blatant hoax character of the Scytho-Iranian theory. The **Scytho-Iranian hypothesis** originated in the 19th century to link the genesis of Scythians and Sakas with the Indo-European genesis. It challenged the traditional association of Scythians with the nomadic Türks, by establishing a chain of linguistic arguments linking the Scyths and the Indo-Iranian branch of the Indo-European family of languages. In its uttermost case the Scytho-Iranian hypothesis ascribes Scythians an ancient form of the Ossetic language. [62]

The Scytho-Iranian hypothesis is a strictly linguistical innovation, created in isolation of any ethnological evidence, and in this respect is a uniquely stand-alone pseudoscientific concept. The premises of the hypothesis support its conclusions, and the

conclusions are aligned in a sequential logical chain with no parallel branches. [62]

Until the 1930s, even the official Russian historiography recognized in Scythians the Türkic tribes. In 1930s, the Russian Academy of Sciences lost its academic independence, from a scientific association it was forcefully converted into a political tool, and the Soviet historiography has dramatically changed its course. Next, the Türkic peoples of Eurasia turned from being native people into migrants-conquerors. Ironically, the Western "mainstream" in humanities now trots the course decreed by the most inhumane regime of its time. The Scytho-Osseto-Iranian Theory was introduced in the USSR as an official scientific dogma by lavishing official praise and awards to V.I. Abaev. [116]

Türkologists for a long time carried on, and many still continue following some myths of the traditional Eurocentrism. According to one of them, the ancestral home of the Türks was Altai. So, the Türkology that arose and developed under a direct influence of Eurocentrism, and now agrees also with the tendentious conclusions that the Türks ostensibly came to N.Pontic and Caucasus, Ural-Itil basin, Central Asia, Western Siberia only during or after the so-called "Great Movement of Peoples". In their opinion, prior to that there lived Indo-European, and more exactly Indo-Iranian peoples. [117] Naturally, the historical Indo-Iranians did not built pastures for their deceased, for them "kurgan" was an alien and weird custom. [49]

As a political tool, linguistics is influenced by ideological attitudes formed on the pseudo-scientific foundations and perceived by society. On the other hand, the linguistics, becoming a closed guild, does not accept new ideas from outside, which can turn the efforts of the traditionalists into dust. Thus, there are some forces, which, for various reasons, are interested in long-term preservation of ruling false theories and these forces inhibit penetrating new ideas into the linguistics.^[118]

The field of Indo-European Studies has been heavily influenced by pseudoscientific theories often referred to as Eurocentrism or Indo-Europeanism. Such theories contend that Indo-European history stretches back to early Neolithic times, and that every major civilization in history is of Indo-European origin. Though increasingly discredited in mainstream world scholarship, pan-European pseudoscientific theories have gained widespread support in many Germanic-speaking countries, where it has served as a form of national therapy, helping its proponents cope with the genocidal failures of the colonial past. A leading light among them is Marija Gimbutas, a ghostwriter of Adolf Hitler who insists that eight thousand years ago, "an advanced people of Indo-European blood" were living in the Southern Russian steppes. These tall and blonde Indo-Europeans are supposed to have founded the world's most states, and to have migrated as far as the Americas, Anatolia and India. Ominously said L.N.Gumilev: Eurocentrism is not a science, but an ideology of the Europeans, and wider of the Indo-Europeans, who in the consideration of the historical questions act first of all out of the Europeans' and Indo-Europeans' interests, aiming to prove that Europe from the very beginning belonged only to the Europeans, that in many regions of Asia originally lived only Indo-Europeans, and the other, non-Indo-European peoples come to their modern territories much later. To the Eurocentrism "all the world is only a barbaric periphery of Europe" - [Gumilev L.N., 1993, 319]. [117][119]

The spread of the so called "Turkification" theories, according to which many Türkic peoples were declared not aboriginal in their territory, but newcomers, is explainable by different reasons. The Türkology scientists accepted this theory partially because they followed the eurocentric line of the Indo-European world as the "center of civilization". The politicians of these countries saw in it a justification for the colonial policy.^[117]

In reality, the Pontic-Caspian Steppe region (Lower Dnepr and Don) was also home to Bronze Age Turkic peoples.^[120]
Montclair State University professor and computational linguist Mark Hubey says:

» For example, Turkic tengiz, is tenger in Hungarian and likely both referred to the endless bluish expanses of the sea and the heavens. The word /danu/ which is said to be IE and which shows up in various forms such as Danube, Tanais, Don, etc is probably cognate with /tengiz/. There are many proposed etymologies for the name Don/Tanais. It could just as easily have come from the same root as

Turkic /tong/, /tung/ meaning 'to freeze' as exists in many Turkic languages [Gronbech, 1979:106] or as Miziev thinks from [Turkic] /tınay/ meaning 'quiet', again from the /ti/ root. «[121]

By time, the common Turkic language also underwent the process of splitting. The territories of the Indo-Europeans, Finno-Ugers and Turks are correlated with certain archaeological cultures. For example, Turkic territory may be connected with the Culture of Corded Ware. It should be pointed out that at that time the Turks were at higher cultural level than the Indo-Europeans and Finno-Ugers, as they ran the productive economy more actively in breeding cattle and farming. Accordingly, the Indo-Europeans and Finno-Ugers borrowed a lot of words of cultural and social meaning from the Turks. At the beginning of the 2nd mill B.C. the Turkic peoples left their Urheimat in their majority gradually settling apart in the territory from the Carpathians to the Altai. Those Turkic tribes which reached the Altai came into contact with the Mongolian and Tungus-Manchurian languages local speakers. This is the basis for the birth of the "Altaic language family". [120]

To create an objective ethnic history of the Türks, the study should not proceed from the theory of Eurocentrism or Indo-Eurocentrizm, but concentrate the attention on the problems of the original ethnic history of the Türkic peoples, comparing the received results with the conclusions of the Indo-European studies.^[117]

External links

Andronovo culture - The first Kipchak expansion & India

Andronovo kültüründe Türk-Altay ve Hint-Avrupalılar arasında temaslar (Prof. Dr. Celâl Şengör)

□

Sintashta Andronovo Turkic people - R1a Z2124 and R1b Z2103 🗗



Andronovo culture Origins of the Turanid race & India R1a Z93

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A short video clip about the Andronovo-Srubnaya cultures, R1a Z93 and the origins of the Turanid race and India.

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 11. ↑
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- 20. ↑ Herman Berger: *Türkische Pferdewörter bei einem Sanskrit-Lexikographen?* Indo-Iranian Journal Vol. 10, No. 2/3 (1967-68), pp. 177-180. Published by: Brill.
- 21. ↑ PISANI, V. 1974: "Indogermanisch und Europa". München. Cited in: Alexander Häusler: "Nomaden, Indogermanen, Invasion. Zur Entstehung eines Mythos" . Halle 2002 (Orientwissenschaftliche Hefte 5; Mitteilungen des SFB "Differenz und Integration" 3).
- 22. ↑ SCHMIDT, K. H. 1980: "Zur Typologie des Vorindogermanischen". In: P. Ramat (ed.): *Linguistic Reconstruction and Indo-European Syntax*, 91–111. Amsterdam. Cited in: Alexander Häusler: "Nomaden, Indogermanen, Invasion. Zur Entstehung eines Mythos" . Halle 2002 (Orientwissenschaftliche Hefte 5; Mitteilungen des SFB "Differenz und Integration" 3).
- 23. ↑ Helimski, Eugene. "... an extinct branch of Aryans ("Andronovo Aryans")?" In: Finnisch-ugrische Sprachen in Kontakt. Maastricht 1997, pp. 117–125.
- 24. ↑ ^{24.0} ^{24.1} ^{24.2} Peter de Barros Damgaard "The first horse herders and the impact of early Bronze Age steppe expansions into Asia" [©], Science 29 Jun 2018: Vol. 360, Issue 6396, eaar7711 DOI: 10.1126/science.aar7711
- 25. ↑ ^{25.0} ^{25.1} Reich, David; Pinhasi, Ron; Frachetti, Michael; Kennett, Douglas; Thangaraj, Kumarasmy; Boivin, Nicole; Anthony, David; Meyer, Matthias; Lalueza-Fox, Carles (2018-03-31). "The Genomic Formation of South and Central Asia"

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- 26. ↑ Uzbek Baitchura, in "Finnisch-ugrische Forschungen" , Volume 46, Issues 1-3, Red.[aktion] der Zeitschrift, 1984, page 99.
- 27. ↑ Jeong et al. "The genetic history of admixture across inner Eurasia" ♣, Nature Ecology & Evolution volume 3, pages 966–976 (2019). (PDF ♣)
- 28. ↑ Mapped: Which countries have the most redheads? 🗗 The Telegraph
- 29. ↑ The people with the reddest hair in the world 4 BBC News
- 30. ↑ Molecular Biology, Vol. 36, No. 6, 2002, pp. 802–812. Translated from Molekulyarnaya Biologiya, Vol. 36, No. 6, 2002, pp. 990–1001. "Diversity of Mitochondrial DNA Haplogroups in Ethnic Populations of the Volga–Ural Region" ©; cited in

- Bennett, Casey and Frederika A. Kaestle (2010) "Investigation of Ancient DNA from Western Siberia and the Sargat Culture." Human Biology, Volume 82, Number 2, April 2010: 143-156.
- 31. ↑ "The Bavly Udmurt dwelling has developed under the direct influence of Tatar traditions, which are manifest in the polychromatic painting of their gates, window frontals and house pediments. Not unlike their dwellings, the clothes of the Bavly Udmurts display a multitude of national Udmurt traditions, intertwined with traits adopted from their neighbours. A comparison of the woman's dress of the Bavly Udmurts (which was in everyday use in the second half of the 19th century and up to the 1960s) with the clothes worn by the Tatar-Bashkir population of the neighbouring territories shows many features in common, such as the cut of their overcoats, the colouring, methods of trimming and wearing, and the terminology." "Mémoires de la Société finno-ougrienne" 🖆, Suomalais-Ugrilainen Seura, 1986, page 169.
- 32. ↑ Altyntsev A.V., "The Concept of Love in Ashkenazim of Udmurtia and Tatarstan", Nauka Udmurtii. 2013. № 4 (66), pp. 131–132. (Алтынцев А.В., "Чувство любви в понимании евреев-ашкенази Удмуртии и Татарстана" . Наука Удмуртии. 2013. № 4. С. 131–132: Комментарии.) (in Russian)
- 33. ↑ Goldberg-Altyntsev A.V., "A short ethnographic overview of the Ashkenazic Jews' group in Alnashsky District of Udmurt Republic" . Die Sammlung der wissenschaftlichen Arbeiten der jungen jüdischen Wissenschaftler. Herausgegeben von Artur Katz, Yumi Matsuda und Alexander Grinberg. München, Dachau, 2015. S. 51.
- 34. ↑ Гольдберг-Алтынцев А.В., "Краткий этнографический обзор группы ашкеназских евреев в Алнашском районе Удмуртской Республики / пер. с англ. яз. А.Й. Каца." В Jewish studies in the Udmurt Republic: Online. Part 1. Edited by A. Greenberg. February 27, 2015 published. P. 3. (in Russian)
- 35. ↑ Goldberg-Altyntsev A.V., "Some characteristics of the Jews in Alnashsky District of Udmurt Republic." The youth. The creativity. The science. Edited by V. Cox, A. Katz and A. Greenberg. Trenton, 2014, p. 28. (.", גאלדבערג-אלטינצעוו א.ו., "The youth. The creativity. The science. = Die Jugend. Die Kreativität. Die Wissenschaft. = נוער. יצירתיות. מדע Edited by V. Cox, A. Katz and A. Greenberg. Trenton, 2014. P. 28.) (in Yiddish)
- 36. ↑ "Far more interesting are the derivatives in -lyk in Udmurt, derivatives with strong similarities to the derivatives in -lək in Mari. [...] Lazar (1975: 220) claims that the suffix -lək is of Turkic origin, [...], the Chuvash suffix lă χ , -lĕ χ too may well be of Tatar origin, since a word final k in Chuvash often is lost in words of common origin in Tatar and Chuvash (1961: 62)." André Hesselbäck "Tatar and Chuvash Code-copies in Mari" 🗗, AUU, 2005, page 107.
- 37. ↑ "By the mid-ninth centruy, the expanding cultural and political influence of the Volga Bulgarians had displaced Khazar influence among the Udmurts, and they remained under Bulgarian control until the mid-thirdteenth century. The Besermen* (Besermyan) are a Turkish people from the Middle Volga who came under Udmurt influence. Bersermen culture was extremely close to Tatar and Chuvash cultures, and their language is loaded with Tatar words. [...] Those who have not been completely assimilated by the Udmurts live in the Glazovskiy and Balezinskiy rayons of the Udmurt Autonomous Republic." James Stuart Olson "An Ethnohistorical Dictionary of the Russian and Soviet Empires" ♣, Greenwood Publishing Group, 1994, page 666.
- 38. ↑ "... more than four hundred loanwords (in some dialects even more, with the Tatar influence continuing to the present day)." Eberhard Winkler: "Udmurt" Lincom, 2001, page 6
- 39. ↑ 39.0 39.1 "Three chronological layers are clearly discernible in the Mari lexicon. The basic vocabulary is Uralic or Finno-Ugric in origin; this is followed by a thick layer of Turkic (Tatar and Chuvash) loans; [...] At first glance the Turkic element seems to predominate; this reflects the high lexical frequency of the Turkic loans in Mari. [...] Even more striking evidence of strong Turkic influences is provided by the morphology. Of Turkic origin is the moderative/comparative suffic/enclitic --rak, as are (perhaps) the pluralizer -wlak and the modal suffix -la. There are also a number of derivational suffixes which Mari shares with Chuvash and/or Tatar. [...] Many Turkic loanwords have taken on canonic shapes in Mari; for example, word-initial voiced stops and sibilants have become voiceless, as in Far Eastern paget 'time', from Tatar bayet. The voiceless fricative x, more or less at home in Western Mari (xala 'town', from Chuvash), was lost in such older loans into Eastern Mari (ola 'tpwn, city') [...]). Chuvash loanwords have been responsible for the reintroduction of s and the high frequency of I and r, even in clusters: jorlo 'lazy', sorla 'sickle', [...]." (pages 244-245) "The three layers of loans from Turkic languages are surveyed in Róna-Tas (1988: 751–60). These are so called preconquest loans, i.e. borrowed into Hungarian before its speakers arrived in Europe, medieval loans, and occupation loans. The first layer is particularly large and varied, and includes words which must have been borrowed from Turkic idioms of a Chuvash type, e.g. borjú 'calf', cf. Chuvash pĕru v. Turkish buzağı, dél 'midday; south', cf. Chuvash tĕl v. Common Turkic 'tüš'." (page 453) Daniel Abondolo: "The Uralic Languages" R. Routledge 2015.

- 40. ↑ Riho Grünthal, in Suomalais-ugrilainen Seura "Mémoires de la Société finno-ougrienne" , Nimilehti painettu Suomalaisen Kirjallisuuden Seuran kirjapainossa, 2012, page 306.
- 41. ↑ Interestingly, there is no case that corresponds to the Indo-European vocative (used to mark the addressee of an utterance). Philipp Strazny "Encyclopedia of Linguistics" , UDMURT, Routledge 2013, page 1138.
- 42. ↑ Centralizing Reform and Its Opponents in the Late Timurid Period Maria Eva Subtelny. Iranian Studies. Vol. 21, No. 1/2, Soviet and North American Studies on Central Asia (1988), pp. 123–151
- 43. ↑ GENEALOGY-DNA-L Archives 21. Dec. 2012 "RE: [DNA South Indian R1a cluster"] RootsWeb Dr. Anatoly Klyosov (Russian biochemist)
- 44. ↑ Imran Khan, "Warrior Race: A Journey Through the Land of the Tribal Pathans" , New York: Random House, 1993, p. 10. Quote: "The Afghans who came to Guyana and Suriname were mostly Pathans and a few were Hazaris. The Pathan comes from Afghanistan and the wild west of Pakistan: the Northwest Frontier Province that borders Afghanistan. In his text, Warrior Race, Imran Khan writes, "physically the Pathan has more in common with the people of Central Asia than with those of the subcontinent. The fine, aquiline features, high check-bones and light skin reflect the Pathan's origins in Afghanistan and Turkey"."
- 45. ↑ "The Afghan Muslims of Guyana" , by Raymond Chickrie © Copyright February 2001, Updated September 8th. 2001. Quote: "The Afghans who came to Guyana were mostly Pathans and a few Hazaris. The Pathan comes from the wild west of Pakistan: the Northwest Frontier Province that borders Afghanistan. In his text, Warrior Race. Imran Khan writes, "physically the Pathan has more in common with the people of Central Asia than with those of the subcontinent. The fine, aquiline features, high check-bones and light skin reflect the Pathan's origins in Afghanistan and Turkey."
- 46. ↑ Gangovsky, Yuri. V., (2000), Pakistan Ki Qawmiyatain [Urdu: People of Pakistan], Fiction House, 18-Mazang Road, Lahore, page 143.
- 47. ↑ Milizai, Khwaju, (1624), Twarikh-i-Hafiz Rahmat Khani, [Persian: History, Hafiz Rahmat Khani], Pir Muazam Shah (Compiler), Khan Roshan Khan (Translator, Urdu), Pashto Academy, Peshawar University, 3rd Print, 1977, page 210.
- 48. ↑ Bandawal, Hassan, Gul, Research Assist. (2003), Pukhtani Qabilai aow Khailuna, [Pashto: Pashtun Tribes and Clans], Academy of Sciences of Afghanistan, International Center for Pashto Studies, Research Section, page 348.
- 49. ↑ ^{49.0} ^{49.1} N. Kisamov, "Ethnic affiliation of the Scytho-Sarmatians" , Proceedings of Russian DNA-genealogy Academy, Aug. 2012, Vol. 5, No 8, pp. 979-1012, ISSN 1942-7484
- 50. ↑ Program for Culture and Conflict Studies: Afghanistan (retrieved 26. Oct. 2019)
- 51. ↑ 51.0 51.1 "The Arrival and Origin of Gujjars and Bakarwals of Jammu and Kashmir State" , International Journal of Research in Social Sciences, Vol. 7 Issue 11, November 2017, ISSN: 2249-2496
- 52. ↑ Jürgen Paul (2002): "Nomaden in persischen Quellen" . In: Stefan Leder Bernhard Streck (Hg.): Nomadismus aus der Perspektive der Begrifflichkeit. Beiträge der 1. Tagung am 11.7.2001. Halle 2002 "Mitteilungen des SFB 586 Differenz und Integration 1". Orientalwissenschaftliche Hefte 3. Pages 41-56.
- 53. ↑ "Gujjars have Turkish origin, says study" 🗗, Greater Kashmir, <time>Sunday, October 27, 2019</time>
- 54. ↑ "Gujjars are of Turk Origin By Dr Javaid Rahi" , Gujjar Gazette (retrieved 26. Oct. 2019)
- 55. ↑ Original German quote from Egon V. Eickstedt: "So kamen Hiungnu, Wusunen, Yüe-Tschi, Saka und andere Turkvölker nach Afghanistan und Indien und gründeten dort Reiche, deren berühmtestes unter den Kuschan-Königen im unterjochten Sogdiana und Baktrien entstand. Die alte Kultur wurde von den türkischen Herrschern aufgenommen, und im ersten nachchristlichen Jahrhundert entstand auf den Trümmern einer kurzlebigen indo-parthischen Herrschaft das Reich des mächtigen Kadphises. Dieser Herrscher, dessen ausdruckvolles Turkgesicht uns von seinen mit griechischer Inschrift geschmückten indischen Münzen wohlvertraut ist, dehnte seine Herrschaft im Osten bis Benares aus." (Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, Deutsche Gesellschaft für Völkerkunde, Zeitschrift für Ethnologie, Bände 52-54 , 1921, pp. 321-322.)
- 56. ↑ Quote: "Man muß daher Haddon durchaus recht geben, wenn er diese frühhistorischen Einbrüche solcher Steppennomaden wie der Mitanni oder Hatti, ferner auch der Meder, Perser und Indo-Arier, für stark mit turaniden Elementen durchsetzt hält." Egon Eickstedt (Freiherr von), Rassenkunde und Rassengeschichte der Menschheit, F. Enke, 1934, p.321
- 57. ↑ "The first Türks" W.B. Henning (1908 1967) "THE FIRST INDO-EUROPEANS IN HISTORY" , Society and History. Essays in Honour Karl August Wittfogel // Ed. by G.L.Ulmen, Hague-Paris-New York, 1978, pp. 215-230

- 58. ↑ B. Landsberger "Grundfragen der Frühgeschichte Vorderasiens" ☑. This text is a reprint of the arcticle: "Grundfragen der Frühgeschichle Vorderasiens", Türkischer Geschichtskongress, Devlet Basımevi, Istanbul, 1937, page 73-74.

 Quote: "Dieses Volk der Gutium oder Kutium, dessen Namen wir nach Streichurig der akkadischen Nisbe als Kut ansetzen können, ist aber, wenn nicht gewichtige Anzeichen truegen, der weitaus alteste in unsere Geschichte eingetretene Stamm, der mit den Tuerken aufs engste verwandt, ja vielleicht identisch ist." (PDF ☑)
- 59. ↑ Maloletko, A.M. 1993. "Peredneaziatskie istoki nekotorykh narodov Sibiri." *Vosprosy geografii Sibiri* 20: 91-113. T: TGU. In: Edward J. Vajda, "Yeniseian Peoples and Languages: A History of Yeniseian Studies with an Annotated Bibliography and a Source Guide" 2013. p.185.
- 60. ↑ * * https://en.wikipedia.org/wiki/Scythian_languages#History https://en.wikipedia.org/wiki/Eastern_Iranian_languages
 - * https://en.wikipedia.org/wiki/Eastern_Iranian_languages
- 61. ↑ electricpulp.com. "YAGHNOBI Encyclopaedia Iranica" . www.iranicaonline.org.
- 62. ↑ 62.0 62.1 62.2 62.3 Scytho-Iranian theory Wikipedia article Revision as of 2 August 2006
- 63. ↑ 63.0 63.1 The Scytho-Osseto-Iranian Theory was officially inaugurated and canonized in the USSR, with a corollary that the Türkic people in Europe were a mass of invaders asking for ethnical cleansing. At the end of the WWII war, in preparation for a campaign against Persia and Turkey, all Muslim "invader" peoples were deported from the Caucasus and Crimea, taken from their idyllic valley homes to the cattle cars, and dumped in the Kazakhstan semi-desert. (see: Journal of Eurasian Studies)
- 64. ↑ A.Askarov, "The Aryan problem: new approaches and views History of Uzbekistan in archeological and written sources" ♣, "FAN", Tashkent 2005. (Famous colonialists proponents are L.T. Yablonsky and E. Tsvetsinskaya among other.)
- 65. ↑ 65.0 65.1 Damgaard, P. B.; et al. (May 9, 2018). "137 ancient human genomes from across the Eurasian steppes"
 . Nature. Nature Research. **557** (7705): 369–373. doi:10.1038/s41586-018-0094-2 [1] [2]. PMID 29743675 [3] | This study is imbued by an Pan-Iranist eurocentric ideology. Quote: "These historical events transformed the Eurasian steppes from being inhabited by Indo-European speakers of largely West Eurasian ancestry to the mostly Turkic-speaking groups of the present day, who are primarily of East Asian ancestry." | Genetic clusters are found in the Supplementary Information [4] (PDF)
- 66. ↑ 66.0 66.1 Endre Czeizel, "Genetics of the Hungarian population: ethnic aspects, genetic markers, ecogenetics and disease spectrum" ♣, Springer Verlag, 1991, p.110
- 67. ↑ Cilli, Elisabetta et al. 2019, "The genetic legacy of the Yaghnobis: A witness of an ancient Eurasian ancestry in the historically reshuffled central Asian gene pool" American Journal of Physical Anthropology, 168 (4) (Full PDF) // "Results: Findings from uniparental markers highlighted the long-term isolation of the Yaghnobis. Mitochondrial DNA ancestry traced an ancient link with Middle Eastern populations, whereas Y-chromosome legacy showed more tight relationships with Central Asians." // Further citation: "In particular, Yaghnobi is the only living language that directly continues a particular variety of Sogdian, probably used in the mountains of that area and different in some respects from the Sogdian spoken in the cities of which we have many written documents (Benveniste, 1979; Negmatov, 1996; Panaino, 2008; Panaino et al., 2013; Sims-Williams, 1989; Vaissière, 2002, 2011). Knowledge about the existence of their language dates from the second half of the nineteenth century (Iskanderkul expedition in 1870), when Yaghnobi was discovered and then written for the first time (Kuhn, 1881a, 1881b). [...] Consistently with their geographic location, Tajiks from Matcha (TJM) showed their affinities with the group of Central Asian populations, whereas the Yaghnobis (YAG) were distributed along the cline of Central Asian to Middle Eastern genetic variation, occupying an intermediate, but decentralized position between these two extremes."
- 68. ↑ V.V. Barthold, Four Studies on the History of Central Asia , pp. 79-80
- 69. ↑ Eickstedt, *Rassenkunde und Rassengeschichte der Menschheit* ♣, 1934, pp. 169-174. In: Maksim Grigor'evich Levin, *Ethnic origins of the peoples of northeastern Asia* ♣, Arctic Institute of North America by University of Toronto Press, 1963, p.31 ♣
- 70. ↑ Acta Orientalia Academiae Scientiarum Hungaricae, vol. 5 ♣, Akadémiai Kiadó., 1955, p.296 // "Der Typus findet sich häufig besonders bei den Bergtadschiken und in Mischformen bei den Usbeken. Im Siebenstromland ist der Typus in kleinem Mass auch mit mongolidem Element (Uiguren) durchsetzt. Die Ausbreitung der Pamir-Rasse lässt sich bis zum Kaukasus (aserbaidshanische Türken), ja sogar bis nach Kleinasien verfolgen. Schwidetzky51 nahm an mittelasiatischen, darunter auch tadschikischen Kriegsgefangenen Messungen vor und publizierte die gewonnenen

- Resultate in einer ausführlichen Abhandlung. Sie gibt in ihrer Arbeit ein klar umrissenes Bild dieses mittelasiatischen, brachykranen Typus und nennt ihn merkwürdigerweise turanid, obzwar derselbe in der Literatur als pamirisch (bzw. mit dem synonymen Ausdruck als <mittelasiatischer Zwischenstromlandtypus) bezeichnet wird."
- 71. ↑ "The Anthropology of the Mountain Tadjiks" , by Soren Hansen. Extract from THROUGH THE UNKNOWN PAMIRS. Report of O. Olufsen's second Danish Pamir Expedition, 1898-99: W. Heinemann, London 1904. // "The people of Shugnan and Vakhan must be regarded as Tadjiks, with distinctive peculiarities of race, and without any noteworthy intermixture of foreign elements, whilst the greater number of the Tadjiks in the lowlands west of Pamir are more or less strongly intermixed, especially with Turkish elements. In strong contrast to these Tadjiks of the lowlands, the type of the mountain Tadjiks is so pure that we are able to form a very clear conception of that type through the brief descriptions handed down to us by former travellers, inasmuch as the type is identical today with the widely dispersed Celtic race of Europe. The fact that "the Celtic race" is a disputed definition is not sufficient cause to consign to oblivion this good and well known name; but it must be distinctly understood that under this name I include all the peoples whose appearance corresponds with the Celtic type set up by Broca, their origin and mutual relationship being quite left out of the question. It has even been supposed that this is the race mentioned in the descriptions of the Ussunes (Wu-sun) by the very ancient Chinese authors. These Ussunes were a people in these parts who had long "horse-like" faces, protruding noses, and deep-set, blue eyes. It is not improbable that the Ussunes were really mountain Tadjiks, though it is said that they spoke Turkish. [...] With regard to the mountain Tadjiks, it is only known that they had already, at least a couple of thousand years ago, found their way into the narrow and almost inaccessible valleys where they have since preserved their racial character, unaffected by the violent warfare which has raged again and again in their neighbourhood and strangely unaffected by all culture."
- 72. ↑ ^{72.0} ^{72.1} Antje Wendtland (2009), *The position of the Pamir languages within East Iranian ® (PDF)*, Orientalia Suecana LVIII ® "The Pamir languages are a group of East Iranian languages which are linguistically quite diverse and cannot be traced back to a common ancestor. The term Pamir languages is based on their geographical position rather than on their genetic closeness. Exclusive features by which the Pamir languages can be distinguished from all other East Iranian languages cannot be found either."
- 73. ↑ Dersarkissian, Clio Simone Irmgard, (**2011**), Thesis: "Mitochondrial DNA in ancient human populations of Europe"

 School of Earth and Environmental Sciences, pp.322
- 74. ↑ Akdodov (name), Shughni from Tajikistan, R-Z2105 (kit no: 343362 🗗)
- 75. ↑ 75.0 75.1 Okladnikov, A. P. (1994), "Inner Asia at the dawn of history", *The Cambridge history of early Inner Asia*, Cambridge [u.a.]: Cambridge Univ. Press, p. 83, ISBN 978-0-521-24304-9
- 76. ↑ "Stone Age: European cultures [™]. *Encyclopædia Britannica Online. Encyclopædia Britannica*. Retrieved March 2, 2015
- 77. ↑ 77.0 77.1 "Central Asian Arts: Neolithic and Metal Age cultures" . *Encyclopædia Britannica Online. Encyclopædia Britannica*. Retrieved March 2, 2015.
- 78. ↑ Bronze Age Necropolis Unearthed In Siberia , by Debbie St. Jean, 2017
- 79. ↑ George Erdosy (2012), *The Indo-Aryans of Ancient South Asia: Language, Material Culture and Ethnicity*, Walter de Gruyter, p. 371.
- 80. ↑ "It seems further obvious ta me that the Soma cult was borrowed by the Indo-Iranians. [...] Av. su- 'Haoma plant'" Early Contacts between Uralic and Indo-European: Linguistic and Archaeological Considerations , University of Helsinki, 8 -10 January, 1999, Vammala 2007, pp. 308-310. ISBN 952-5150-59-3
- 81. ↑ 81.0 81.1 Asko Parpola, in "The Indo-Aryans of Ancient South Asia: Language, Material Culture and Ethnicity .", Walter de Gruyter, 1995. Volume 1 of Indian philology and South Asian studies, ISSN 0948-1923 quote p. 370 ." ... a central element in Indra's cult was a drink originally called *Sauma: Vedic Soma, and Avestan Haoma, the cultic drink which Zoroastrianism evidently adopted from the earlier Bronze Age religion of Central Asia." quote: p.371: "Other early Indo-Europeans did not drink Sauma (cf. Norman 1990: 292f.). Therefore, it seems unlikely that this cult was started in the Pontic-Caspian steppes, which was probably the Indo-European homeland, ..." Harri Nyberg quote p.395: "The stems and flower-clusters of E. alata are green in the spring and then turn yellowish-green, golden and finally coppery-orange, making a striking impression against a rocky desert background (Ibid). This brings to mind the colours most often associated with soma/haoma: the colour of the [plant] aṃśu- (Avestan asu-) is hari (Avestan zairi; ("yellowish green to green" (Falk 1998); "golden" (Brough 1971)) or aruṇá (Avestan aruṣá: "reddish" (Falk 1989;)"

- 82. ↑ David Stophlet Flattery, Martin Schwartz, "Haoma and Harmaline: The Botanical Identity of the Indo-Iranian Sacred Hallucinogen "soma" and Its Legacy in Religion, Language, and Middle-Eastern Folklore ", University of California Press, 1989, pp. 129-130 .
- 83. ↑ 83.0 83.1 Starostin, Sergei; Dybo, Anna; Mudrak, Oleg (2003), "*Kumlak 🗗", in (Handbuch der Orientalistik; VIII.8), Leiden, New York, Köln: E.J. Brill
- 84. ↑ Riho Grünthal, Johanna Laakso, Oekeeta asijoo: "Commentationes Fenno-Ugricae in honorem Seppo Suhonen sexagenarii 16.V.1998, Volume 1998 ", Suomalais-Ugrilainen Seura, 1998 p.5 quote: "Among the Volga-Finnic languages Mordvin shows komula, while others, like Cheremis, have borrowed umla ~ əməla through Turkic. [...] Indian scholars derived the form soma from a root *su- 'to press', but it could not be the Humulus lupulus, since this has flavour but does not possess any intoxicating qualities. It has also been said that Humulus did not grow wild in India. [...]. Vasmer (R. Sl. VI p. 174) also admitted the possibility of deriving xiiméli from Iranian, but in REW III p. 250 f. he regarded it as "nicht annehmbar". Räsänen in TEW derived all words from Turkic, and Hubschmid and others followed him. The renowned Swedish orientalist and historian of religion, H. S. Nyberg, supported the Opinion that the plant in question was Cannabis sativa, or hemp. The Swedish school of Iranists has in general accepted this interpretation of the haoma ~ soma."
- 85. ↑ Lajos Ligeti, Studia Turcica ♣; Akadémisi Kiadó. Volume 17 of Bibliotheca Orientalis Hungarica, 1971. p.31 ♣ quote: "
 [...] of the above Chuv. word may also be possible; very widely spread is again Chuv. gamla, Turkic qumlaq «hop» (>
 Osset. gumaelle «id.»): Sogdian rum, Av. haoma, OP hauma (-varga) (in the name of a Scythian tribe) «the holy beverage», Sanskr. soma."
- 86. ↑ Zhang He, *Is Shuma the Chinese Analog of Soma/Haoma? A Study of Early Contacts between Indo-Iranians and Chinese* ♣. Sino-Platonic Papers, Victor H. Mair (Editor). Number 216 October, 2011.
- 87. ↑ source will be submitted
- 88. ↑ 88.0 88.1 Maria Magdolna Tatár: "A EURASIAN ETYMOLOGY: SARMYSAK < *K'IRMUS(V)/KERMUS(V)/KARMUS(V) 'GARLIC' 🗗, Acta Orientalia Academiae Scientiarum Hungaricae 55, 2002, pp. 243-244 (PDF 🗗) DOI: https://doi.org/10.1556%2Faorient.55.2002.1-3.17 🗗
- 89. ↑ see p. 243
- 90. ↑ Starostin, Sergei; Dybo, Anna; Mudrak, Oleg (2003), "*sį̇àjri 🗗, in (Handbuch der Orientalistik; VIII.8), Leiden, New York, Köln: E.J. Brill
- 91. ↑ Altheim, F. "Das alte Iran", in: Ullstein Propyläenweltgeschichte II, Berlin-Frankfurt-Wien 1962, pp. 135–235
- 92. ↑ Zhamilya Boldykova, Assel Berdigulova. "Ornament as a Universal Language of Peace (Based on Comparative Analysis of Cultures of proto-Turkic Peoples and Indian Tribes of North America)."

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- 93. ↑ Pal Lipták. "Anthropologiai Közlemények Anthropologiai Közlemények," [№] 5. (1961)/ 1-4. füzetP. page 83
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- 108. ↑ Ancient Eurasian Steppe selected Y-DNA and mtDNA haplogroups, and Gedmatch IDs: Scythians, Xiongnu, Huns, Turks, and Mongols (Open Genomes Creative Commons Attribution)
- 109. ↑ Peter de Barros Damgaard et al. 2018, "137 ancient human genomes from across the Eurasian steppes" ☑, Nature volume 557, pages369–374 https://doi.org/10.1038/s41586-018-0094-2 ☑ | This study is imbued by an Pan-Iranist eurocentric ideology. Quote: "These historical events transformed the Eurasian steppes from being inhabited by Indo-European speakers of largely West Eurasian ancestry to the mostly Turkic-speaking groups of the present day, who are primarily of East Asian ancestry." | Genetic clusters are found in the Supplementary Information ☑ (PDF)
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